

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTTH MAKE MANIFEST IS LIGHT".—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

Respecting the sound described in the address of the President to the *London Spiritualist Alliance*, I have received the following. I may say that the sound, therein imperfectly described, was exactly like what would be produced by allowing a marble to fall from the height of a couple of feet on to the upper surface of the bare table at which the circle was seated, to rebound once or twice, to roll from the table on to the floor and finally into a corner or side of the room. All this sequence of sound was exactly imitated.

"DEAR SIR,—The description in your late address of certain raps, in which you compare them to a *marble falling*, reminds me that in 1844-5 or 6, my father described knocks heard in an old farm house which was then haunted with the same disturbances that occurred in the Fox dwelling in 1848, as sounding *like bullets dropped on the floor over-head*.

"I think it worth while to communicate this.—Very truly yours,
"80, Madison-avenue, New York. "W. J. FLAGG.
"December 14th."

1 Mr. Brackett, known as a capable observer who has devoted special attention to the subject of materialisation, contributes to the *Banner of Light* a letter which, if his observation be correct, points to a fresh development in that department of investigation. It is to be expected that this should be the case, and it is important to gather the earliest indications of development. Subsequent experience will enable us to revise first impressions; but, these records lost, we cannot replace them.

"There has occurred in my presence several times at the Berry séances a remarkable phenomenon, in which an etherealisation passed into materialisation in full view of the audience. This did not take place at the door, but near the corner of the cabinet, where there was no possible place for any one to pass in or out.

"Twice I have had my seat so near that I could almost touch the form as it reached the floor. I am able, therefore, from the position I then held, to state that this manifestation commenced above the cabinet, and descended entirely outside and in front of it in such a way as to leave no doubt of its character.

"The following description, written by Mrs. Brackett to Bertha's father, describing the way in which she came to her, gives a correct idea of this singular manifestation:—

"I lately attended one of the Berry séances, where I found a very pleasant and harmonious circle. Early in the séance A. came to me, and afterwards brother George, both strong and able to talk fluently. Two forms came up simultaneously outside of the cabinet, one on each side of the room, both of whom went to a gentleman and conversed for some minutes.

"Then came something I had never before witnessed. On the top of the cabinet at the left hand corner was seen a faint white light, which slowly increased and developed until it appeared to be a beautiful piece of white lace moved by unseen hands, now gathered up, now falling over the edge in undulating folds, and finally floating slowly, softly down, gradually assuming the

human form draped in lace, but all so ethereal that the dark curtains of the cabinet could be seen through it. Down it floated, gradually becoming more dense, until it reached the floor and glided perhaps eight feet from the cabinet, when it paused before me, saying, "Auntie," and "Bertha"—as solid a human form apparently as myself—led me towards the cabinet, and talked for several minutes.

"It was altogether the most beautiful manifestation it has ever been my privilege to witness, and throughout the whole séance the room was light enough for me to distinguish every person there.
"E. A. BRACKETT."

Mr. Nicholson calls upon me to make reply to some statements of Dr. Tafel's, of which he gives a summary. I have not had the advantage of reading the book from which these are taken, and I cannot, therefore, presume to reply to them. But, if the account given be in any way approximately correct, I should find it extremely difficult either to affirm or deny some propositions dogmatically laid down. For instance, I am told that Dr. Tafel affirms that "before the Fall of Man the purity of man's spiritual aspirations was so perfect that there was no need of direct communion with the spirit-sphere." I apprehend that this statement is one which I can neither affirm nor deny. I, in common with the rest of mankind, know nothing about it. Mr. Nicholson's gloss, that the purer the spirit, incarnated or otherwise, the more free the communion with the higher spirit-spheres, is conformable to right reason. And that is all I can say. The account given of wholesale and collective illusion or delusion as caused by spirits, this being the explanation of the objective phenomena of Spiritualism, will not suffice its purpose. It can only raise a smile, or provoke an impatient retort from those who know of these things by experience. It is the *doctrinaires*, the theorists, the men with an all-round theory, who propound such absurdities. Try it! Hold a séance with a good medium in a room; there will be movements of small, sometimes of large, objects. Lock the room up, and go about your work for a month—a year. Return and you will find the objects in the place to which you "imagined" that they were moved. No hallucination whatever! The fact is that hallucinatory theories of this kind are best left to knock against hard facts, and so to be shattered. It is no use to pursue a will-o'-the-wisp.

This, I state (as the lawyers say) without prejudice, and only in answer to my correspondent on the face of his letter. As to the relations between the New Church and Spiritualism, that is largely a question for the New Church. We hold Swedenborg in high esteem. We find in his writings very much that is true for all time; much that is very illuminative; much that anticipates in a very remarkable manner the philosophy at which we have arrived long after his departure from the world, and quite independently of his writings. Without going so far as to say that "he was the largest and most comprehensive man" (mentally, I presume) "that ever lived," most Spiritualists would be prepared to acknowledge, with all due respect, his powers of spiritual insight, and to admit the great debt that they owe to his writings. In this respect most of us would

deprecate any comparison between him and any other seer. Truth is presented in various ways to various minds, and in varied degrees too. The standard of truth for man is not positive and universal in these occult matters. "Let every man be persuaded in his mind." The "final settlement of truth" belongs to a region less murky and befogged than this. Sufficient that we can discern the phases of truth which are not wholly absent from any inspired teacher, and which were, as we believe, present in an exceptional degree in the writings of Swedenborg.

*From Over the Tomb** is a little book of about 100 pages, which contains a number of disconnected teachings or comments on spiritual things "written by a lady who is entirely under the spiritual control of her late husband." They are without continuity, and do not invite criticism from a literary point of view. There is in them a sweet spirit, and much the same enunciation of truth that we find on such subjects in most professed spirit-messages. They deal with such subjects among others as "God's Manifestation to Man and Man's Nature," "The Teaching and Example of Christ," "Duty on Earth," and "Spiritual Existence and the State after Death." They will appeal to those simple and truth-loving souls who are not perplexing themselves with deep problems, but are striving to learn the beginnings of spiritual truth. A very good and useful book as a sort of text-book, or book of aphorisms for the young. So far as I see it contains nothing but what is sweet and at any rate harmless.

Referring back to the experiments of old time which I cited at the end of last year, I may supplement what is printed there by the subjoined record, which strikes me as very good of its kind. It is extracted from the same source as that which furnished the other narratives:—

"EXPERIMENT 1.—Both before and since the publication of Faraday's letter, I have selected a strong, heavy table, forty-two inches square, with solid legs, two and a-half inches square, having no castors, to operate upon. The table being disposed with the legs bearing east, west, north, and south, my father, mother, and myself, placed our hands upon it, we will say at the east corner, the hands resting slightly upon the axis of one leg. The ends of my father's fingers were placed opposite to those of my mother; therefore any muscular action—i.e., *pushing*—by one, would, of course, be counteracted by the pushing of the other in the opposite direction. I sat at the extreme corner, so that all our fingers' ends nearly met, although no actual chain was formed. The hands were superimposed lightly on the table, the pressure, if any, unconsciously being *downwards* upon the axis of the leg. We charged the table, and I *willed* it to rise up—not to *turn*, but to *rise* up—and, in two minutes, the table—i.e., the corner where we were placed—rose up, in defiance of Professor Faraday, and of our assumed notions of the laws of gravity. To suppose that we could unconsciously *push* a heavy table, weighing above a hundred-weight, is, indeed, a 'preposterous theory.'

"EXPERIMENT 2.—After Faraday's letter was published, being resolved to test the matter still further, we placed ourselves as before and charged the table. In two minutes, in obedience to my will, the leg of the table rose, as on the previous occasion, full four or five inches. I immediately pulled off my shoes and stockings, as preconcerted, and jumped upon the corner of the table, which, of course, resumed its normal position, all four legs remaining firm upon the floor, as usual. My father and mother then continued to charge the table, and in three minutes the leg of the table, at the corner where I stood, rose, carrying me up into the air. My father then took off his slippers and stockings, and standing also upon the table with his arm round my waist, left my mother alone to operate, who placed her hands on the table, *quite at the corner*. In three minutes the table rose as before, *carrying both my father and myself upwards*, and my father only kept his footing by holding on to the ceiling. Our united weights could not be less than 150 to 200 pounds, exclusive of the table.

"EXPERIMENT 3.—At a séance, held on August —, 1853, we pressed the spirit, or ideo-motor power, to put himself in communication with us. The following is a copy of the record which I made of the experiment when it was over. *At one time the trembling of the table literally shook the whole house, and the case-ment's rattled.* It occupied us rather more than the usual time to charge the table; say four minutes. "C. C. B."

A correspondent sends me an interesting account of the development of mediumship in the home circle. Until lately she had been strongly prejudiced against the subject, but experience has removed the prejudice and substituted

for it a warm and abiding interest. A brother of my correspondent's, himself a developing and healing medium, tried his powers on a friend, in the midst of a sceptical company, with complete success. The lady obtained answers to questions, both mental and otherwise, conveying information which she avers to be outside of her conscious knowledge. These replies were verified by those who had mentally put the questions, and were given both by tips and in writing. "And yet she only laughs and expresses surprise at her own powers." She has not witnessed the operation of the force in others, and a medium is not a fit judge of his own powers. When they are being exercised he is probably always in a more or less abnormal state. Mr. D. D. Home never liked to hear what had taken place while he was entranced. And it would, I fancy, be easy to persuade a medium of the truth of any fictitious account of what had occurred during his entrancement. The period is a block cut out of the medium's conscious life. My correspondent proceeds:—

"Only this day I was speaking to an illiterate woman of the labouring class who could not write and could barely read, who I can almost guarantee had never even heard Spiritualism mentioned: yet quite casually she told me that she had several times seen her dead son; that he sometimes came to her in dreams, but often when quite awake, and always appears as when she saw him last, crushed and disfigured by an accident. She says he seems disturbed and anxious, and once, when she was between waking and sleeping, he came to her and put his little child into her arms, saying, 'Take it, mother.' (The child is with its own mother, the widow.) She told me his brother had seen him once, but to him he appeared in a bright light, and looking happy. Very recently the mother saw him in broad daylight as she walked into her own room. He appeared lying on the bed, precisely in the same mutilated condition as when she last saw him in the hospital a few hours before his death. Strange to say, although many miles from the hospital, she declares she could distinctly hear his laboured breathing as when she was close to him, which continued till the hour of his death. No doubt there are many such cases of undeveloped mediumship unrecorded."

DREAMLAND AND GHOSTLAND.*

"An original collection of tales and warnings from the borderland of substance and shadow; embracing remarkable dreams, presentiments, and coincidences; records of singular personal experience by various writers, startling stories from individual and family history, mysterious incidents from the lips of living narrators, and some psychological studies, grave and gay." This is pretty well. Who is this that thus modestly proclaims? One whose "lot it has been for some thirty years to adjudicate on a large mass of literary matter written in all parts of the world, and of a very miscellaneous character." Are these stories then the refuse of the editorial waste-basket? *Di Meliora!* They are "curious and interesting narratives," rescued from oblivion and placed between the attractive covers which Mr. Redway has supplied for these three volumes of ghostly anecdote and narration. He has done them all justice, as his wont is. Excellently printed, light and attractive in style, full of all that is attractive to the occultist, palling only from their very multiplicity, these stories are orthodox Christmas reading.

Anything more? We doubt not. They are stories of the type that the Christmas magazine covets. They are, we are told, some of them, founded on fact, but we are not in a position to verify the facts or to discern truth from clever fiction. It is clever, all of it: good reading, and no more. For a severely scientific age will not have its ghostly food dressed. If it is real, it must be served *au naturel*, and the cook must spare the sauce. If it is only a trifle to amuse an idle hour then the whipped cream and the jam are welcome.

The verdict is in the mouth of the reader. The Society for Psychical Research would sniff at these stories, no doubt; but, then, every reader is not a Researcher, and there are vast domains of interest and thought that owe no allegiance to that hypercritical body. There will be many whose only criticism on these volumes will be that the very wealth of mankind clogs the palate, and that it is impossible to take in too many ghostly legends all at once.

* J. Burns, 15, Southampton-row. A series of spirit messages.

* Redway, York-street, Covent Garden. Three vols.

TWO TALES BY A SENSITIVE.*

This little shilling's worth is a very significant straw for showing, in proverbial phrase, which way the wind blows; and to a straw it may justly be likened for its direct and bright simplicity of growth. Terse, in every sense of the word, this neat little straw lies on the intellectual highway where two strong currents of opinion conflict, if ever they meet on the same plane: one blows towards the wide stubble fields of explored facts, the other—maybe at a higher level of mental atmosphere—softly urges towards the rich ground of undiscovered knowledge, and our straws set *that* way now. Those who watch this conflict of opposing tendencies often mistake a world-wide direction of thought for a passing eddy of opinion. Just the same mistake was made in past times of social revolution. It has been always the historian of the past, and not the contemporary observer, who discerns aright what is really affecting the race, and not only an existing generation: yet that which is now rapidly revolutionising modern thought ought to be discernible, for the Press teems with evidence of it, open to all who will see.

The plot of these stories is so slight that it would be unfair to touch on details. The first is professedly an account, very vividly given, of the soul-subduing powers of a mesmerist; but for any one at all familiar with the awful results of experimental hypnotism, there is nothing in it at all difficult to believe. It is so far a prelude to the next, and longer tale, that the mesmerist recognises in the heroine a sensitive strongly mediumistic. She refuses to have her latent powers developed by him, and would probably object to the assertion that her after experience regarding Dollie's mother looks as if she had been very successfully mesmerised by an unseen practitioner. What was said by Franz Baader many years ago of somnambulists is, we suspect, equally true of all those who become consciously subservient to the wishes of an unseen prompter.

"Every somnambulist," he said, writing in 1816, "has always two magnetisers, one external and earthly, another internal and no longer of this earth; only a few see this last one." . . . "With many somnambulists the influence of an invisible magnetiser is undeniable, and as even our Saviour could not in His temptation escape such influence (for the tempter showed Him in a moment of time all the kingdoms of the world, &c., &c.); still less can we be safe from them both in a good and bad sense; and I believe that even in our waking states—oftener than we think, and perhaps oftener than it would be well for us to know—we have similar clairvoyance effected in us by the same means."

In the tale before us a vision of the night was produced, which greatly enforced the urgent instigations heard by daylight: both failed at first to neutralise an opposing will, itself distracted by the strongest counteraction possible; yet at last that will was made subject to the passion of an unseen "biologist," and imponderables overcame the resistance of "*solid* good sense." Armed at all points with this, a typical Englishman combats the spiritual perceptions of a wife gifted with what *he* naturally regards as hallucination. He thinks it a case of morbid fancies, removable by a vigorous application of reasoning when ridicule and remonstrance fail. The trials of his wife from this one note of discord in her otherwise perfectly happy marriage are very naturally touched off: she suppresses her intuitions as long as she possibly can, and for some little time *good* sense seems able to conquer, but in the end, the sixth—uncommon—sense remains victorious. The scene where her husband, deeply annoyed, marshals all his strongest arguments in proof that her supposed facts are but the outcome of excited fancy, is clever and true to life. He has so much to say on his side of the question that is plausible and that would be convincing if she could but disbelieve *her* senses! We must all have heard the same

sort of special pleading on this ground; well if it has been uttered and heard with so little infusion of temper and contempt on either side! Of course, he credits all that is mysteriously impressive in his wife's recent experience to nerves. It is doubtful whether such reasoners have really more knowledge of nerves than of spirits, but in that nerves can be affected by tea, quinine, and other *recognised* means, they are always preferred to any idea of spiritual influence, which cannot. The average Englishman likes all people and things to keep their proper places in the world: a guardian angel is very well; and being, so to speak, a kind of body servant, would never obtrude its presence on him objectionably: but he would as soon have no separate compartments in railway travelling as suppose promiscuous spirits about him before the proper time: of course if there is an upset and sudden danger they as well as unknown third-class passengers might be useful in the general confusion, but while all goes on as usual he does not believe that anything so irregular would be allowed—time enough for ministering spirits when he is nearer to another world!

Now one of the great peculiarities of our day is that our eyes have been opened, and will be more and more forcibly opened, to the knowledge that in this present world spirits of every description are in full and conscious activity; an activity constantly traversed and made frustrate by the grosser energies of our spirits swathed in mortal flesh, but which is gaining ground upon us little by little, as surely and irresistibly as the sea steals away more and more of the solid-looking shore in some parts of England's coast.

The central fact of Dollie's story is that of a child's unchanged love and longing after death for a still living mother who has gone into the deeper darkness of guilt. By mediumistic agency on one side, and on the other—presumably—by what we call mesmeric force, this love attains its object; certain images conducive to a desired effect being impressed on the medium's mind with such persistent emphasis that the commission cannot be ignored. It is surely impossible to think of the spirit of an innocent little child being earth-bound—that was the "pathetic fallacy," utilised no doubt by the guardian spirits of both mother and child. What is perhaps more truly marvellous than anything else in the story is the practical mercy of the sensitive's husband to a stranger, not only disreputable, but met with in such a very eccentric way. If all good spiritual influences could be brought to bear on dear, incredulous John Bull with equal success, what a happy world this would be! One would hope, however, that they would leave him the old-fashioned use of his *tenses* when narrating past transactions. A writer so pleasing as Brooke Anstruther should surely shake off the mannerism which French novelists introduced and sensational imitators have made so stale. It is true that all done, said, or thought must "dwell within us an eternal Now," but in reporting our experience to other people we need perspectives of time quite as much as the painter needs varieties of light and shade. The sensitive who has given us such good first-fruits will probably have still better to offer as time and thought go on.

T. L. HARRIS.—A correspondent would be obliged if any of our readers can give her the present address of T. L. Harris, and also inform her where any of his recent publications can be obtained.—Address, B. M., care of Editor of "LIGHT."

THEOSOPHICAL SOCIETY.—The annual general meeting of the London Lodge, Theosophical Society, will be held at 15, York-street, Covent Garden, on Wednesday next, January 25th, at 8.30 p.m.—BERTRAM KEIGHTLEY, Hon. Sec., 30, Linden-gardens.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning Mr. Goddard, of Penge, gave a good address on "Spiritualism, What does it teach?" We had an open meeting in the evening for the recounting of personal experiences in the investigation of Spiritualism, which was well sustained, much interesting testimony being given. Anniversary addresses will be given on Sunday next at eleven and seven.—W. E. LONG, Secretary.

* Published by B. Grant and Son, Edinburgh, and Simpkin, Marshall, and Co., London.

"AENON."

BY THE BARONESS ADELMA VON VAY.

(Née GRÄFIN WURMBRANDT).

The authoress of this book is well known in the Spiritistic circles of Germany and Austria, and her name is frequently mentioned in the works on Spiritualism and kindred subjects by the late Baron Hellenbach. *Aeonen* is but just published and bears on the title page the date 1888. The Baroness is possessed of considerable mediumistic powers and has previously published several other works containing communications from the spirit-world given through her hand. Being a lady of high position and fortune she generously devotes the proceeds of such works to charitable purposes, and those of the present publication are intended to benefit poor children by providing them with clothes and education. An idea of the purport and contents of the book will be best obtained by reading the authoress's own words, and I will, therefore, give a translation of her introduction or preface.

"This book was partly given through trance-speaking and partly by automatic writing. The prayers were all spoken in a state of trance, when the spirit of my sister Elizabeth spoke through my mouth. Elizabeth may well be called one of God's angels; she only lived sixteen months, but was a peculiarly sweet and gifted child. I first saw the light four months after her death.

"The communications which are signed thus † were given in a state of trance through a spirit called Hera. All the rest were written automatically through my hand.

"After I had dedicated this book to the spirit of my mother-in-law, I asked if she would give it a name to christen it, when she wrote: 'Call this book 'Aeonen.'

"I confess, to my shame, that I did not know the meaning of 'Aeonen,' and so I searched the dictionary, in which I found this excellent and suitable definition: 'Aeonen means, according to the Gnostics, Divine forces, which from the beginning of time have flowed forth from God, and, as independent spirits (like the firstfruits of mind, force, and matter), preside over the periods and arrangement of the world.' I rejoiced now greatly over the name of my book, for I had never been given the name of the spirit with anything that was written; the communications were simply signed 'Thy Guide,' or 'the spirit is known by its sayings.'

"The agreement of the signification of the word 'Aeonen' with the firstfruits (*Erstlingen*) in *Geist, Kraft, Stoff* [an earlier work of the authoress] seemed to me a confirmation of the fact that spirits of like nature had written these communications—since I had arrived at the title of 'Aeonen' in such a singular manner, for the word certainly never came from my own brain.

"ADELMA VAY-WURMBRANDT.

"Gonobitz, towards the end of 1887."

This introduction is followed by a very large number of communications in the form of essays, short sermons, or exhortations, some of which are not more than half a page, some several pages in length; these are arranged in alphabetical order, so that they do not form a continuous series but each is complete in itself, and they comprise a great variety of subjects, headed by such titles as Poverty, Pride, Temper, Joy, &c. They are highly moral and religious in their tendency, but are characterised by the *Spiritist* or Kardeckian philosophy and some of them endorse the doctrine of Re-incarnation. Many of them are, however, free from any dogmatic tendency and contain much good advice. I have not had time to peruse the whole of the book, but select a short one at random which will give a fair idea of the style of many of the communications.

Work.

"Work is the bread of the spirit and of the body. To work is to create. Everyone who works, creates. God is the greatest and first of workers! He never rests! He is never idle. Never resting, moreover, are the forces of nature proceeding from God. Tireless is the earth in bringing forth fruit, the sea in its ceaseless movement. Plants and animals never cease in their growth, improvement, or development; everything in nature performs the duties allotted to it by life and nature's laws. Man alone can be idle, for he alone is gifted with free-will, which may lead him to goodness and perfection, but at the same time to downward paths. Man ought to work with mind, understanding, and reason; he should *think*. The idler or the sluggard is lower than the brute, because he does not make use of

his faculties, but lets them lie fallow. Work procures the poor man his daily bread; it should be the spiritual bread of the rich, and he should work doubly hard, for he labours for the good of others. It is very wrong to devote wealth for the purpose of idle amusement. Many who have done this will wish after their death that they had been poor day-labourers, for the years spent in selfish idleness will weigh like lead upon their consciences. Work is health to the mind and the body. O ye men, never be idle! Work—for yourselves and in yourselves—but, above all, work joyfully and heartily for others!"

All very excellent and true, reminding one, however, somewhat of the themes or essays of our school-days.

As may be seen by the above example, the style of these little exordiums (*Betrachtungen*) is concise and clear, not discursive or overloaded with words. Some are of a more pretentious character; for instance, there is an essay on "Christianity and Buddhism" occupying several pages. As a rule, there is nothing particularly new or original in either the views or the expression of them. There is one, however, on the fall of spirits and original sin (*Geisterfall, Erbsünde*) which, I suppose, embodies the views of *Spiritists* on those subjects, and of which, being short, I will give a translation:—

"We are all, say the churches, born in original sin. Very true, we are all fallen spirits, sent on earth for our improvement. Thus original sin is a debt which every incarnated spirit brings to earth with it. Our sins do not originate with our earthly parents, and baptism alone cannot wash these sins away. We ourselves are spirits who have fallen, and have transgressed God's laws. We are incarnated in human bodies for the purposes of atonement, penance, and conversion. We once were pure spirits; God created us pure and good; disobedience and pride brought about our fall. Some sinned more, others less, some need a lesser, others a greater, atonement; but all are punished in the way they sinned; every sin punishes itself. The falling of spirits into sin is the origin of evil and temptation, and is the cause of their being incarnated in human beings."

Orthodox Christians accept, as a rule, without questioning, the tradition or legend sanctioned by the Church of the revolt and fall of angels or spirits, but these fallen spirits are generally supposed to be Satan and his hosts, the heroes of Milton's glorious epic; it is quite a new idea to me that they are incarnated in the bodies of innocent little babes. The *Spiritualist*, who recognises the grand truth of progression onward and always upward towards perfection in the spirit world, cannot, however, believe in the possibility of pure spirits or angels—i.e., spirits so pure and holy that they are raised to the high position of messengers of the Most High—falling; pure spirits or angels must of necessity be incapable of pride, envy, or hatred, and it would be impossible for such to defy or disobey their Heavenly Father, for their highest happiness and pleasure it must be to be near His throne and to do His bidding.

A definition of *Spiritism* as opposed to *Spiritualism* may be interesting to some; so I will give a short passage from the article on "Spiritism":—

"Spiritism differs from English and American Spiritualism inasmuch that its doctrines are distinctly defined, arranged, and regulated; it is more concerned with *Spiritual* phenomena and promulgates the theory of Re-incarnation; while Spiritualism rejects this theory and occupies itself more with the physical material phenomena of the philosophy. But there is no one law or dogmatic belief for either Spiritist or Spiritualist; belief in God, immortality, and spiritual intercourse are an open field for both. These are the three things upon which both systems take their stand."

The essay on spirit mediums is well expressed, and though somewhat longer, I will translate it for the benefit of those who cannot read it in the original.

Spiritist Mediums.

"A medium is one to whom is given the gift of intercourse with the world of spirits. In every age there have been such persons. Seers, prophets, the priests and priestesses of ancient times, many of the so-called saints, and those who have great gifts, genius, or talents, are and were mediums. There are highly-gifted, commonplace, and even wicked mediums—according to the nature of the spirits with whom they are in communion. Spiritists recognise writing, speaking, hearing, seeing, spiritual and physical mediums, and it is the task of Spiritists to investigate and to prove the kind and quality of this mediumship. Mediumship is a gift like any other; there are

those who are born mediums, who come into the world possessing this gift, and in some families it is hereditary; others develop the gift by magnetism through another medium or by prayer. The existence of a magnetic od, flexibility of nerves, magnetism in the blood, and a great deal of phosphorus in the brain are necessary to the development of this peculiar condition. All mediums have grave responsibilities. Only a religious person with strong moral principles can be a good, reliable medium; for good spirits will only communicate through pure mediums because they cannot well assimilate with those who are evil. Impure spirits, on the contrary, will attach themselves to mediums with whom they are in harmony. A person possessed of mediumistic gifts has great dangers to encounter: pride, conceit, self-deception. Try the spirits! Do not accept every communication as an infallible truth. Pray, in order that God may enlighten you and guide you in the right way. Beware of selfishness, do not confine your gifts to yourselves but share them with others, and allow others to observe and form their own judgment of them. All mediums are sensitive, and the odic-magnetic influence will affect them pleasantly or unpleasantly. To see clearly with the eye of the spirit is not always an agreeable sensation; therefore, each should be armed with love and precaution. O, dear mediums, dedicate your gifts to God, do not strive after miracles or claptrap; be patient, modest, pure, and holy; pray, and God will dwell in you."

The last in the present volume is entitled "Remember the Dead," and the sentiments therein expressed will be endorsed alike by Spiritists and Spiritualists:—

"Remember the dead—those who have passed over before you to the other side; pray for them, do not let the dead be dead and forgotten. Remembrance, prayer, intercourse with you helps them on. Despise not the ways and means which open such intercourse. You willingly help the living, help the dead in like manner. The festival of All Souls is truly a festival to many who are dead, who are forgotten by those on earth, except on that occasion. See how many who are dead still cling to earth, how many spirits are earth-bound. The thoughts and prayers of men are most precious and helpful to such. Therefore, we beg you earnestly not to pray for nor give your alms only to those still on earth, but think of the spirits as well, and pray too for them. "AMEN."

A few words in conclusion signed "Adelma's Leiter" (guides) complete the volume, which is prettily got up, and is printed in clear and large Roman type.

"V."

ELIPHAS LEVI AND THE KABBALAH.

The Abbé Louis Constant (Eliphas Lévi) was a Gallican priest who tried to ride two horses at the same time, Spiritualism and Orthodoxy, favouring one and flogging the other. The result was a great tumble. The Abbé was unfrocked.

In his own view the Abbé was more than a "Magician," he was "Magist." A Magician works marvels, a Magist is above anything of the sort. (*Paradoxes*, p. 66.) In the view of his clerical superiors he was an *abbé galant*—far too gallant, in fact, for the character of celibate priest. In the view of the critic he was a brilliant but very contradictory writer on occult subjects. And on one point he was not honest. He fathered his ideas and his contradictions on what he called the "Kabbalah," a very imaginary Kabbalah indeed.

I will write down the destiny of men after death as found in his particular copy of the *Kabbalah*:—

"After traversing the planets they come to the sun. Then they ascend into another universe, and recommence their planetary evolution from world to world and from sun to sun.

"In the suns they remember. In the planets they forget.

"The planetary lives are composed of ten dreams of a hundred years each, and each solar life is a thousand years." (*Clef des Mystères*.)

We see from this where the celebrated "Fifth Rounder" got his "eight hundred" flights from planet to planet and from sun to sun mapped out for him. But the pertinent question is: Did Eliphas Lévi really imagine that any one would take him seriously when he affirmed that all this was in the *Kabbalah*?

The tradition is that that work was first written down by Simon Ben Jochai, about the time of the destruction of the second Temple. In my *Buddhism in Christendom*, I give the reasons for supposing that the work was at any rate in existence before the epoch of Christ. Surely Eliphas

Lévi must have known that the Jews at this period, far from fancying that "suns" were more important than planets, held the then universal belief that the earth was flat and rectangular; that the dome of heaven was solid; and that the suns were very insignificant stars glued on to it. This was the belief of Plato and the ancients. It is expressed in the Koran; and even Copernicus had to be very cautious in dealing with these "fixed stars." Like the Jews before them, the Church held that on the outside of heaven's dome, instead of there being countless suns where souls had memory, and countless planets where souls had forgetfulness, those spaces were peopled by angels and archangels, by thrones and dominions.

Let us turn from the imaginary *Kabbalah* of Eliphas Lévi to the real *Kabbalah*. In that work (see *Ginsburg*, p. 42) it is laid down that souls return to the earth after death, and are "ignorant of the many transformations and secret probations that they have to undergo." By-and-bye they pass on to the "palace of the Heavenly King," which was believed to be situated at the top of the seen solid vault of heaven. This doctrine of the metempsychosis was held by the Jews as late as the seventh century, A.D. (*Ginsburg*, p. 43); and if further evidence against the long flights of the Fifth Rounder be required, we have a capital witness.

For the eccentric "Magist" by-and-bye came across Spiritualism and looked once more into his imaginary *Kabbalah* to find some weapon against it. He discovered the great doctrine of "Shells," which sweeps away the sun flights altogether, although the Tibetan "Buddhists" have taken from Eliphas Lévi this doctrine likewise, without giving any rest to the weary Fifth Rounder.

"After death the divine spirit which gave life to man returns alone to Heaven and leaves on earth and in the atmosphere two corpses, the one earthy and elementary, the other aërial and astral; the one inert already, the other still animated by the universal movement of the soul of the world." This second corpse (*cadavre*) in a man whose life has been ill spent haunts the world and the scenes of his ancient vices, "torments the dreams of young girls and bathes in earth's bloodshed," and by-and-bye dies out for ever. Spirits cannot be evoked if they have reached the superior spheres. "We evoke the memories that they have left behind them in the astral light."

—(*Dogme et Rituel de la Haute Magie*. Vol I., p. 262.)

I am told that the real object of the Abbé in writing this passage was to curry favour with his ecclesiastical superiors. It was levelled against Spiritualism, which had already become an object of dread to the Romish Church. And the good Abbé thought that he would be allowed to continue his occult studies if he so convincingly proved that no spirits but these "Shells" could return again to earth. It is rather an unfortunate doctrine to father on the *Kabbalah*, as this work was chiefly dictated to Simon Ben Jochai by the phantom of the Prophet Elias, who, according to the Abbé, must have been a "Shell," and God in person came down with a large company of "Shells," the "just from the garden of Eden" (*Mathers*, p. 262), to reveal the Sohar. Indeed much of the *Kabbalah* takes the form of expositions by Moses, Elias, Solomon, David, &c., who take part in long dialogues, to make matters more plain. (*Ginsburg*, p. 80.)

But it may be urged that a doctrine may be true, although it is not in the *Kabbalah*. Will the doctrine of "Shells" bear a moment's analysis? Hyde and Jekyll take poison, and their partnership is severed. Jekyll goes straight to "Heaven," and Hyde, knowing that his time as a "Shell" will be short, at once begins to fulfil his new destiny by bothering a séance, say in Bloomsbury, that very night. He announces that he is "Julius Cæsar," and that he is living in the "sixth sphere." He twangs fairy bells, plays on the accordion, and winds up the musical-box. This means that on the dissolution of partnership with Jekyll he has carried away memory, judgment, imagination, the three Baconian divisions of the mind. He has taken the power to move fingers and hands. What is poor Jekyll to do in his beatific abode without a mind? He has got a golden harp, but Hyde has got his fingers and is playing fairy bells with them, away in Bloomsbury.

ARTHUR LILLIE.

OFFICE OF "LIGHT,"
16, CRAVEN STREET,
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Light :

EDITED BY "M.A. (OXON.)"

SATURDAY, JANUARY 21st, 1888.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable.

VISIONS.

By "M.A. (OXON.)"

(Continued from p. 6.)

THIRD DAY.—SEPTEMBER 6TH, 1877.

[Automatic Writing.]

These scenes, you say, are real—Material?

No ; but real. What you call material is nothing to us. Just as the scenes that surround you depend on yourself, as, for instance, in respect of colour, so are these scenes that you have visited externalised by the spirit who dwells among them. With us it would be impossible for a spirit at peace with itself to dwell in the midst of desolation and confusion : even as the Vain Ones could not dwell in the Valley of Rest.

In fact, then, a spirit makes its surroundings ; and that is the meaning of the assertion so often made that we are building our house in spirit-land now?

Yes, just so. You are making your character, and according to your character will be your home and its surroundings. That is inevitable. All gravitate to their own place. Those flowers, and gems, and tinsel fripperies, the mirrors of the Vain One, and the peaceful calm of the Valley of Rest, these are but externalised symbols of those who dwell there. They are their types.

Outward and visible signs of their inward and spiritual state?

Just so. That is the meaning of the saying that with us every spirit is known of what sort it really is.

No hypocrites?

Yes : but hypocrisy is no use. Many who come to us from you bring with them the idea that they can deceive here, even as they have been used to deceive men. But while the tongue speaks the falsehood, the acts belie it,* the surroundings tell the true story, and the hypocrite is self-convicted. The hypocrites congregate together even as the Vain Ones, and spend their time in the most foolish and futile attempts to deceive one another. All can recognise the hypocrisy in others, though they do not see how patent it is in themselves. Hence by degrees, when they find that hypocrisy is of no avail, they cease to practise it, and rise above it to a higher moral plane.

Then is the moral government of your world of that sort entirely? No coercion?

None : for it is not needed, except in the elementary stages of existence. Spirits rise by knowledge, and by love.

* Compare "The Land of Darkness," where the lips of a man speak a polite lie which the revealed thought contradicts.

We cannot hasten the time save by affording the means. This is done by spirits who instruct and elevate as we are doing now. But the motive-spring must come from the receptive mind. We could not teach you if you had no desire to learn. So the gradual elevation of the spirit from one state to another depends altogether on its own desire. Some there are who find a state congenial to them, and remain in it for long. These are chiefly intellectual states. So long as they are nourished there, they are not interfered with by spirits who have progressed beyond them. They make their selection.

Yes. One can see that even here. Men get into a particular groove and remain in it. Or they get an erroneous idea and follow it out into endless wanderings. I suppose their education is going on here too?

What has your life been, especially of late, but one long process of education? It will not cease. It cannot cease till you cease to think.

And the ideas that I get now will form the objective surroundings of my future home?

Yes : hence the necessity for having ideas true, and symmetrical.

Symmetrical! Yes : I see. That was why the mirrors were broken, and why all was so orderly and exact in the Valley of Rest?

Yes. It is necessary to strive to get true notions of things. Most of those who spend their time in contemplating only the external appearance of things conceive wrongly of their real nature. We do not refer now to philosophers who spend their time and energy in investigating the composition of natural things. They arrive at one aspect of truth, and are so far commendable. The scientists of your world are laying up for themselves stores of knowledge which will enable them the better to recognise and appreciate what will burst upon their astonished gaze in another state. We refer to those who take perverted or one-sided views of spiritual things. They become spiritually deformed, and their homes partake of the deformity. A man does not become deformed by any amount of knowledge about matter, even if he spend his earth-life in investigating the properties of a gas, but he does become deformed if he pervert his intellect by shutting it out from expansive views of spiritual things, narrowing it to a groove, prostituting it to expediency or fashion, even as he would far more surely render it leprous by conscious vice.

What do you call perverted views?

We cannot tell you more than you know. There are in your world social relationships, into all of which truth purely spiritual should enter. The politico-economical questions, the social questions, the political questions, the interdependence of classes, the relations of the wealthy with the poor, the conflicting interests of peoples and the mode of their settlement, these all are vital.

Questions of social reform ; labour and capital ; charity, social science, and political economy generally? Peace and war and the like?

Yes, such are matters on which it is of vital moment to have views which are true, and by that we mean that it is important to the spirit to view them from the plane of spirit, and not from that of the world, its conditions, and its fashions. False ideas on such matters become ingrained in the spirit, cause spiritual bad habits, and provoke spiritual disease. It is not possible for a spirit to lay up for itself more disease, in every sense, than by cultivating worldly notions about these spiritual things which should be spiritually discerned. Most of the views current about them are human fallacies, and must be abolished before the new era of peace and progress can advance. We strive earnestly against them ; for be you sure that the spirit which spends itself in getting selfish gain by using

out the strength of its fellows without giving equable remuneration—we put out of view fraud—is not likely to be happy in the land where selfishness is a curse. Nor is the wealthy man who neglects wealth's duties; nor the capitalist who grinds down his slaves; nor the panderer to lusts and vices, the man who poisons the body and debases the spirit of his fellows by selling to them base and bad food, or maddening adulterated drinks; nor the man who is trained to war, and lives for that and that alone, though that need not be of itself always bad. Some of these are what you call necessary. They are not. Understand that. They are the excrescences which have grown upon your social system, upon your moral system, upon your political system; the which, all of them, in their various degrees, are rotten. In no sphere of your life can more real good be done than in these, for the race is benefited and the spirit ennobled by their consideration.

*Yes. It must be so. But surely the mere materialist is doing harm. A man like * * * with magnificent talents, is he doing the best for himself?*

No: but he is laying up stores of knowledge for his race which will benefit them. He will come to us to a certain extent naked as to spirit, but with the advantage of having laboured to add to the store of human knowledge and having sought after truth. He will not have anything to unlearn in that direction: though as regards the field of inquiry on which he must then enter he will be a little child.

Yes. I see. But surely he will have to unlearn a good deal of his theory. What becomes of such men on their first entry into your life?

He will have to unlearn many theoretical deductions, but few fundamental facts as he now views them. It is in the interdependence of facts that your scientists go wrong. Such spirits of truth-lovers congregate together and find their delight in tracing the hidden springs which they could not discern before. It is long frequently before they find interest in anything else. Some, like our friend Benjamin Franklin, delight in pursuing the train of investigation which interested them in the body, and in bringing their knowledge to bear on human progress. Many influence spirits still in the body and direct their researches. Some find that all their earth life was wasted because they desired not truth, but their own opinion, to prevail. Some do not even find that out for long: but go on dogmatically following out their theories until they blunder more and more.

But we have said enough. Be sure that you keep a clear mind: avoid narrow prejudices: dare to look facts in the face: be true to yourself and you need have no fear.

Our friend has written for me, seeing that you find difficulty in reading what I write.

RECTOR.

WHERE THE DANGER DOES LIE.

In order to get at the dangers that beset the path of the inquirer into modern Spiritualism it appears to me to be in the first place necessary to have a clear idea of the *raison d'être* of Spiritualism.

The object with which spirits are incarnated in human form is to develop the factor of the soul which we may call the moral sense. When a soul becomes for the first time incarnated as man his moral sense is almost *non est*; his intelligence is, however, fairly strongly developed, but morality is only germinating. Earth is but a temporary abode of the soul, and when it has reached a state at which the moral sense may be considered to be at maturity, it has no more need of incarnation here. Now, the world progresses in the same way as the individual; the former being a macrocosm composed of individuals who are microcosms. But the progress of the whole goes on more slowly than that of its parts, and the whole is under the guidance of high, powerful, and learned spirits, who are charged with the work, and who have to follow certain fixed laws that may not be broken. The whole must go on orderly, and without leaps and bounds.

Some sort of religious idea is necessary to make men advance. They must have some motive for striving after improvement. Now, in early days the idea of God was derived from the visible effects of the powers of nature. The rough, ignorant man saw his huts and properties destroyed by tempests, earthquakes, lightning and other causes. He was struck by these mighty powers and could only conceive of their being the work of entities who had powers transcending his intelligence, and whom he regarded as so many gods. Hence arose Polytheism. As men progressed it was necessary to give them a better form of religion, to give them purer ideas of God than that of beings with human vices and passions, whom they regarded as deities. The Jewish nation was chosen for this purpose, because, for various reasons, the patriarchs, Abraham and others, were judged fitted for this design. I do not here say that no other nation was selected as well, but simply that *they* were selected. The descendants of Abraham, Isaac, and Jacob were brought up with the idea of one God who ruled the world, to whom all the gods of other nations were inferior.

With this nation Monotheism was firmly established by the aid of many mediums, who were the prophets and seers. But it was, nevertheless, a work of great difficulty, because the common people were continually trying to introduce the gods of the Egyptians and other nations with whom they came in contact. But although Monotheism was at last firmly established, and Jehovah reigned supreme, yet was He too imperfect a Being for the exalted post He was supposed to occupy. And the next great step had now to take place in the purifying of human ideas with respect to the Almighty, and a God of love had to be taught in the place of one of vengeance and general imperfection.

This was begun with the mission of Christ. Christ was probably the greatest Missionary that this world has ever seen. He came to preach God's goodness and love; that all men were brothers and fellow-creatures; and that the Jews were not the only recipients of that love, but that the Gentiles were as much to Him as they were. But men were not then sufficiently enlightened to be taught everything that it was in the power of Christ to teach; the world had to wait many centuries before that became possible. Intolerance and superstition were the cause of this impossibility; and as soon as these two blots were sufficiently shaken off from the faith of men, that which Christ foreshadowed when He told His disciples that He had many things to tell them, but that they could not bear them then, began at once to make an appearance in the present Spiritualist movement.

The present movement—if what is above related is correct, and I for one am strongly inclined to believe it—is, therefore, not to be compared with the endeavours of the past to dive into the unseen. During the Middle Ages, as well as in Eastern climates, the practice of Spiritualism was confined to a few individuals who did good service in many ways. But the present is no forcible taking of the unseen by storm, but a coming of the unseen and a taking of us by storm. It is the outpouring of religious and philosophical knowledge, or rather instruction, at the proper time, at a time when the world is just ripe for it, at, in fact, the very earliest moment that intolerance and superstition had been sufficiently shaken to permit of its propagation.

↑ TROUBLED BY INEXPLICABLE PHENOMENA.—A correspondent writes to the *South Wales Daily News*:—"I have just been informed by the Rev. W. J. Davies, Calvinistic Methodist minister, of Lower House, near Trevecca, who was in a state of great excitement, that he and his family have been considerably troubled nightly during the present week by phenomena startling and inexplicable, which have taken place at his residence. Each night before the family retire to rest the chairs in the house and other movable objects are observed to suddenly leave their usual places, and hop in all directions. The coal, which is kept in a bucket close to the fire, is thrown all over the place, and the voice of human beings is heard at intervals upstairs. But when search is made nothing can be found to account for the singular and unnatural circumstance. The theory given by Mr. Davies is that the visitor must be a spirit, as no human being could possibly effect an escape through the doors which are all locked, when search is made. So alarmed have the family become, as well as the residents in the immediate vicinity of Mr. Davies' residence, that two police-constables were told off to remain at the house one night, but without any desirable result. Naturally enough, the affair is exciting great interest in the neighbourhood."

These two vices are still prevailing very strongly, but they have in England, in France, and in America but a tithe of the power they possess in really Catholic countries, and therefore those places were chosen for the greatest efforts.

The present movement, therefore, differs from the old in the spirit world being the aggressors instead of a few isolated individuals on this earth striving to invade the Occult. For this reason alone dangers are not so great for us as they were for mediæval and ancient philosophers. Still they do exist. But motive is, in my opinion, the great safeguard in investigation, in going forth to meet and to assist in this glorious work. Will is a safeguard against attack from inferior entities, but it depends on how that will is employed. It matters not how much one wills that such beings keep off, if by one's evil actions and impure uncharitable thoughts one attracts them. The will is only of use if it be strong enough to banish and put down evil in the man himself. If a man determine and will to become moral in act and thought, and strive hard to act up to that determination, then, and then only, in my opinion, is will a defence.

It is sympathy and antipathy that are the great attracting and repelling powers in the spirit world. A man will surely attract to him such spirits as are in sympathy with him. If he be proud he will attract the proud; if he be selfish he will attract the selfish; if he be malicious, revengeful, and uncharitable, he will attract spirits of the same nature. If, however, on the other hand, he strive after perfection; if he long for what is lovable and good; if he aspire strongly for such, he will attract to him spirits who will help him. It is not enough merely to mentally desire these good qualities; it is requisite to have and keep them constantly in view, to apply them in every action of life, to prevent the others getting a chance of putting in their say. This is what is meant by developing morality. And those who do so are rewarded for their endeavours by increased knowledge from beings who are capable of giving it.

It is not only those persons who are doing the practical part of Spiritualistic work who are exposed to danger, all are so exposed. But those who are personally diving into the occult world have dangers which, with care and patience, can be overcome. If one tried, for example, to communicate after a quarrel, or after a convivial meeting, or the racecourse, or in fact after any engagement that arouses *earthly* passions, those passions would attract spirits of a similar nature. Again, if persons meet to have a séance for the mere amusement of the thing, they will have spirits present who desire to amuse themselves. If, too, the persons present be not developed in intelligence, they cannot expect that a spirit of any altitude will be present. Like attracts like, and this works with a hundredfold the power in the spirit world that it does on earth. And in that law is to be found the explanation of dangers incurred by Spiritualistic investigations.

The present movement is not of man's originating, but is an attack on man; and for that reason it must not be compared with the attacks of man on the spirit world, which have until now been the main characteristic of occult inquiry.

With respect to Elementals; it appears to me we have little or nothing to do with them in this work. We are told they do exist, that they are the manipulators of cosmic forces, that they are inferior to man. Being inferior to man they are necessarily inferior to human disincarnate spirits, and may, therefore, perhaps, be employed by the latter to furnish the requisite power for any manifestations the human entities may desire to perform. It is quite possible that many of the physical phenomena so common, and so much desired by a certain class of Spiritualists, are greatly contributed to by this class of being. And if those phenomena are obtained for impure motives, mere curiosity, &c., these wonder-hunters must not be surprised if they get what they do not want.

This is a subject that might be written on for hours. But I have now expressed my present views on the matter; I am quite open to conviction on any point; I am the last to say that what I have written is the truth and the whole truth. It may be that these opinions will change some day, and discussion is the way to broaden the views of one's self and of others.

1ST M. B. LONDON.

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"MESMERISM: ITS USE AND ABUSE."

By W. R. PRICE.

Mr. Price has sent us a paper which he read on July 13th last, on "Mesmerism: Its Use and Abuse." Within ten pages he gives a *résumé* of the history of mesmerism in the past, and some wholesome cautions as to its employment in the present.

"Whatever be the name given to this peculiar influence, whatever be the occult cause of its phenomena, or the proceedings associated with its practice, such as slight friction, gestures, glances, laying on of hands, massage, or prayer, similar processes have been at all times and in all countries more or less resorted to, and have produced kindred results; that is to say, the healing of the sick, relief of pain, somnambulism, with all its essential characteristics of isolation, insensibility, increase of the intellectual powers, intuition, instinctive knowledge of remedies, sight at a distance without the use of the physical eyes, concentration of the thought, and prevision."

Glancing rapidly at Egypt, India, Persia, Greece, and Rome, where the phenomena of mesmerism were all more or less widely known, Mr. Price comes to the time when Christianity dethroned the gods of Paganism, the old oracles became mute, and the healing powers took refuge, as it were, in monasteries, to be exercised chiefly by the clergy.

His review then leads him to deal with "Touching for the King's Evil," and with the lives of Van Helmont, Valentine Greatrakes, and Mesmer. Space does not permit of his dealing with the lives of such men as the Marquis de Puysegur and Dupotet. He passes rapidly to the time—which usually comes in the history of all phenomena with which the mass of men are unacquainted—when that which has been a subject of impatient scorn or easy ridicule was accepted first of all as not improbable, and secondly as more or less completely proven.

"Contrast," he says, "for instance, the decision of the first French Committee in 1784 with that of the second in 1825, and notice the different views expressed by a leading English medical journal. In 1839 it said: 'Considering the sanction which even a temporary belief in the powers of animal magnetism has obtained in this country, we look upon its recent progress and its abrupt and shameful fall as calculated to degrade the profession. English practitioners are now ashamed of the name.' Six years later the same journal remarks: 'Mesmerism has hardly received fair play at the hands of our professional brethren, and its pretensions are too well supported to justify an opposition made up exclusively of ridicule and contempt. We think it proved, or to say the least, we think it probable that there is a reality in the simple phenomena of mesmerism,' and the writer concludes by declaring his 'full belief in the reality of some of the facts which have often been set down as sheer delusion and imposture.'"

The attention which is now being paid in Paris, chiefly under the direction of Dr. Charcot, to the subject of hypnotism, as it is now the fashion to call it, and the publication by M. M. Binet and Féré of a treatise on Animal Magnetism—a review of which book we trust to present to our readers in due course—cannot naturally find expression in Mr. Price's brief pamphlet. The Society for Psychical Research has done, as we have repeatedly said, excellent work in hypnotic experiment, but the time has hardly yet arrived when we are able to estimate with any approach to precision the importance, or perhaps the danger, of hypnotic suggestion. It is, however, not too early to express a definite opinion that in the study of hypnotism, especially as a healing remedy, we have a fruitful field both of interest and utility.

We may quote the following words of Mr. Price:—

"I would urge," he says, "in dealing with this interesting subject that ignorance and prejudice should be cast aside, and the better judgment be allowed to come to the front. Mesmerism has already accomplished much, but it is undoubtedly destined to accomplish much more. Here, if anywhere, you may obtain materials for thinking calculated to expand the mind, purify the affections, and exalt the sentiments. We are being slowly awakened to the wonders of a new state of life and relationship—to the experience of faculties the very reverse of all we have been accustomed to consider possible, and to the exhibition of an influence which, while it may disturb the common current of our ideas, compels us to rise, as it were, from a long dream, to look around and realise the blessings to be derived by humanity from its proper application."

THE YEAR 1888.—While others have been ransacking the common "tables of historical events" to discover what happened in the previous "88's," a correspondent of a German newspaper has been struck with the mathematical peculiarities of this year's date. He is not much impressed with the fact that there are three consecutive 8's in 1888; that, he says, happened once before, only 1,000 years ago, and is bound to happen again in an equally short time if the world goes on. What "fetches" him is the extraordinary fact that the sum of the halves of the number 1888 (that is, $1+8$ and $8+8$) is to the sum of the whole ($1+8+8+8$) as $9+16$ to 25, that is, $3 \times 3 + 4 \times 4 = 5 \times 5$, or more shortly $3^2 + 4^2 = 5^2$. "In other words," exclaims the Teutonic investigator, "we have here before our eyes the squares of the Pythagorean numbers 3, 4, and 5." It is, of course, plain to the meanest capacity that this is, as Carlisle would say, "significant of much," so plain indeed that our German calculator makes no further effort to cast light upon it. We are naturally diffident in suggesting that possibly it implies that things generally this year will be "all square."—*Pall Mall Gazette*.

JOTTINGS.

The Birmingham people have been getting up a Brummagem astrological scare. There has been there an unprecedented fog, and some local wiseacre has predicted the end of the world as the consequence of some malefic conjunction of planets. The concurrence of these phenomena has driven people who know no better into the wildest state of excitement. Numerous inquiries have been made at police-stations as to the correct thing to be done when the crisis arrives. Bibles are in free demand "among females of the class generally seen in gin shops." Nervous people lie in bed and await the coming doom. Traffic is almost suspended, Board schools almost deserted, and we have as pretty an exhibition of the real vitalising power of a sincere religious faith on the lives and minds of a people as could be desired. The Salvation Army, needless to say, improves the occasion. Fanaticism to the fanatics.

The *Glasgow Herald* devotes nearly a column to *Hermes*, Mr. Duguid's new book. The writer is puzzled. "Did the spirits of *Hermes* and *Hafed*, whoever they were, really communicate all these things to the Glasgow circle? Or, did Mr. David Duguid, an ordinary mechanic, evolve them all out of his inner consciousness? If the latter, then it is ten thousand pities that such remarkable talents are not put to better use."

Quite so. But does the writer seriously think that a connected narrative such as that contained in *Hermes*—true or not, as may be—was originated and developed in the brain of this Glasgow mechanic? Does he think that the phenomena which occur in the presence of mediums of all ages, children as well as adults, delicate women and strong men, are the product of a congenital aptitude for conjuring which should make them successful rivals of Maskelyne and Verbeck? Does he think that such addresses as are regularly being delivered by more or less educated, and some quite uneducated, trance speakers, on subjects proposed by their audience on the spur of the moment, are "evolved out of their inner consciousness" normally?

We do not entertain the idea. This is another of the cases in which a critic is driven back on the explanation of the Spiritualist from sheer inability to find any other that will fit. The only wonder is that these critics should shy at so simple an explanation of what the world has always had, more or less, within its experience. The theory is the oldest, the simplest, the best, and the only one that works.

The *Gnostic* (San Francisco) comes to us with its forty pages of "Esoteric Christianity, Psychometry, Occult Science, Mental Therapeutics, and general Mysticism." It is diversified in contents, and handsome in form. It may be seen at the reading-room of the London Spiritualist Alliance.

From the *Harbinger of Light* (Melbourne):—

"A recent number of 'LIGHT,' commenting upon the numerous conflicting psychological theories, advocates their correlation. The idea is excellent, the time is *apropos*; all that is wanted is the mind capable of accomplishing the work."

The *People's Friend*, a penny journal, something like the *Family Herald*, has turned its attention to Mesmerism. The first number of the New Year has an introductory chapter, by the editor, on "Mesmerism, Animal Magnetism, Hypnotism, Clairvoyance, Thought-reading, &c." The paper is conceived in an excellent spirit, and the very fact of the publication of such a series in a popular weekly journal is in itself noteworthy.

The opening lines may serve to show the spirit of the writer:—

"The intention of these papers is more to give information upon a subject on which much ignorance, prejudice, and misconception prevails, than to satisfy an idle, aimless curiosity. Animal magnetism has now been admitted into the domain of exact science, and what was until recently considered a study fit only for quacks and charlatans, has now been elevated to the respectful attention of the Royal Institution of Great Britain, and the select and scientific British Association. Now we have all classes of the community investigating its phenomena, and men eminent in science, literature, and theology airing their views respecting some of its branches in the columns of the leading Quarterlies and Reviews."

The writer also refers to the fact that the latest addition to the international scientific series of a London publishing firm is a book on Animal Magnetism.

Mr. Walter Howell sends to the *Medium* from America some good accounts of psychography. We extract one:—

"One evening Charles Watkins gave a public exhibition of his medial powers. A committee was formed, whose duty it was to test the genuineness of his mediumship, by seeing that the slates were thoroughly cleaned and that they were not exchanged for others. After the slates were cleansed, Charles Watkins called a little boy from the audience and bade him stand some sixty or seventy feet from him in the aisle, with the slates resting on his (the little boy's) head. After a few convulsive movements on the part of the medium, the child was requested to open the slates and hand them to a gentleman for inspection. The following message was found written:—

"Dear Friends,—Last year I was with you. I then promised, if I 'passed over,' that I would publicly demonstrate my presence here, did conditions permit. Accept this as my testimony to the reality of a life beyond the grave.—Yours fraternally, "OLIVER CHASE."

This, too, seems to be as good a test as could be desired:—

"During one of the morning conference-meetings, another independent slate-writing medium, named William Mansfield, came upon the platform in company with a lady and two gentlemen. It appears that the lady, while sitting with Mansfield, received a communication to the effect that a sealed letter which she possessed should be answered under public test conditions. I saw the lady prior to her sitting with Mansfield. She told me she was not a Spiritualist, but that her son, who had passed to the inner life, was a firm believer in spirit return. On his death-bed the young man wrote a letter which was not to be opened until he had given a number of communications, and even then not until he could duplicate through independent slate-writing the contents of the letter. (The purport of the letter was wholly unknown to the mother, in fact nobody in the world knew its contents.) The committee, as stated above, came to the rostrum, and announced to the assembled audience the facts of the case, together with the conditions that had been imposed. The sealed letter was then placed between two slates, the slates tied, a circle formed, and in a few minutes a communication was written, purporting to be a fac-simile of the letter under seal. The seal was broken immediately, before the assemblage, the letter read, and the communication compared; and in every particular the result was all that could be desired."

These are touching words of Hudson Tuttle in the *Golden Gate* (San Francisco). Our good wishes to a brave and honest worker, to whom we owe much:—

"If I do sit alone at my table this Christmas Day there are heavenly guests who fill the vacant circle. What care I for the gleaming headstones? The cypress may sob its grief to the winter wind, my dead are not there. Nothing is there but the shard, the worn garment, the broken bars which confined the free spirit. And I know that in all the bowers of paradise there will not be one place for them as sweet as this

Grip (Cleveland, O., U.S.A.) has an amusing account of the exposure of the pretensions of one Dr. Sapp to communicate with the world of spirit by "occult telegraphy." There was nothing occult about the matter except the dark doings of the doctor. Two telegraphic operators unmasked the deception with ease; and the doctor remarked that "the spirits never did so well in a public hall as they did in his room." So long as the vulgar will have their deception, there will be Dr. Sapps and others to provide them with it.

We clip this announcement from the *Banner of Light*. Considering the great influence of time, place, and surroundings on the conditions of spirit-manifestation, we wonder the idea has not been entertained before this:—

"A midnight séance will be held at Mrs. M. C. Morrell's residence, 230 West 36th street, New York City, Saturday evening, December 31st, to consist of literary and mediumistic exercises and social exchange of thought; to commence at eight o'clock, and continue, with brief intermission, until the New Year is ushered in. Friends interested are cordially invited."

Professor Tyndall, in a letter to the *Times*, says:—

"Twice, on the elevated moorland of Hind Head, Haslemere, I have noticed a very beautiful phenomenon, sometimes named after the Spanish traveller, Ullao, who, I believe, first described it. Its comparative rarity may, perhaps, render a brief reference to it interesting. A few years ago, while walking in the morning near the edge of the 'Devil's Punch Bowl,' I found the air around me swarming with extremely minute aqueous particles; and it immediately occurred to me that they must exert some peculiar action on the solar light. Turning my back to the sun, I was startled and delighted by the appearance of a majestic white bow—it could not be called a rainbow—which spanned the Punch Bowl from side to side. Yesterday morning, on walking out, I found myself surrounded by a host of similar aqueous particles; and, turning to the part of the sky in which a rainbow, if rain were falling, would be seen, a white bow, not quite so well defined as that above mentioned, but in all other respects similar, was observed."

Would it be impertinent in us to ascribe this second vision of the sapient Professor to expectant cerebration, or even to ask men of science whether such phenomena are to be accepted and considered as established upon the testimony of a single individual? Rare physical phenomena are frequently thus tabulated on the slightest possible evidence, while psychical phenomena, proved by overwhelming testimony, are impertinently and contemptuously denied.

PROFESSOR ZÖLLNER.

The following Extracts are taken from "Notices of Scientific Men, Characterising the Times," in the *Bayreuther Blätter*, November—December, 1882, from the pen of Bernhard Förster.

"Zöllner was extremely successful as a teacher. Those who enjoyed his instruction characterise him as extremely witty, his active and thoughtful mind never resting, and thus stimulating others to think with like continuity.

"The intense interest with which he watched and strove to penetrate the phenomena of Spiritualism is well-known, but he never entered masked upon the subject, which was one of deep importance to him. He never tried to make any propaganda for it. . . .

"This attitude towards Spiritualism was that demanded by the exact sciences which he taught. He endeavoured to master the nature of apparent results, and then proceeded to prove the reality of these results with the utmost exactitude, without partiality or bias, on the basis of certain axioms allowable on scientific grounds. If he made mistakes, it is the lot of every human investigator. To be above error belongs only to the gods and—a few German professors and journalists. . . . The Director of the Observatory at Athens, Dr. Julius Schmidt, knew Zöllner intimately. During my stay at Athens we frequently conversed together about our mutual friend; the theme is also touched upon in our correspondence, of which I give an extract. Dr. Schmidt says:—

"Between September, 1869, and April, 1875, I have twice had personal intercourse with Zöllner. The first time was in Vienna, during the astronomical meeting, when by means of his own apparatus he, for the first time, showed his colleagues the Sun-protuberances. I had then noticed how far Zöllner surpassed his colleagues in amiability and communicativeness. Many years later, in Leipsic, my knowledge of him became much more intimate, and he impressed me specially as being an exact scientific investigator, calm, clear, free from fanaticism and eccentricity. . . . He possessed the faculty, wanting in many learned men, of speaking in an extremely impressive and lucid manner on difficult subjects. He listened and liked to listen during conversation even with persons far beneath him intellectually. With a few strokes of the pen, or with a few strips of paper, he would demonstrate problems which usually call for a weighty apparatus. Many-sided, in a high degree, overstepping the limits of astronomy in many directions, he had a rare and attractive way of speaking on many high and far-reaching subjects. He spoke with wit and ease. Above all, he was distinguished for his dignified humility. . . . He spoke to me also about those little understood problems to which he had lately devoted himself, with the same calm reflection which distinguished his work *On the Nature of Comets*. . . . Not a trace of eccentricity on this field of thought, no exaggeration, no fanaticism."

"Thus much from the correspondence as to Zöllner. His writings, one and all, contain a record of his being an opponent in all things, of corruption, whether in society, in journalism, or in scientism. . . . A certain fraternity of the Press is always sure to watch with a keen eye anyone who is likely to give trouble or lay bare the secret reasons by which harmony appears to reign where there is corruption, and all the means in the power of an academic inquisition are mercilessly turned against *enfants terribles*, such as Zöllner and Dühring, when they happen to find such amongst themselves. . . . When Zöllner refused to waive his rights, and, in spite of threats, still persisted in calling things by their right names, an action for libel was brought against him. . . .

"Only a few months before his death we were able to converse upon the most important subjects. I can still see the enthusiasm with which he was ready to take the consequences of his position. . . . May this contribution from his friend and fellow-worker contribute towards establishing his character as a man of noble parts, a careful investigator, and an exact thinker."

GLASGOW. —On Sunday morning last we had an excellent discussion on "Poverty," in which Messrs. Griffin, Robertson, and others took part. Some noble thoughts were expressed, and all agreed that we should individually advocate the principles of thrift and household economy. In the evening, the guides of Mr. David Anderson gave an eloquent and forcible discourse on the "Duties of Man on Earth." Society was pictured as one extensive battlefield on which every individual was contending selfishly for supremacy, irrespective of the disadvantages accruing to his neighbour. Beyond doubt Mr. D. Anderson is a powerful trance speaker. The discourse was listened to by a large and attentive audience. Spiritualism in Glasgow, with the kind assistance of our three local mediums, Messrs. Duguid, Anderson, and Ritchie, has a good hold on many of the inhabitants, and with the assistance of many normal speakers, we hope to show good results at the end of 1888.—GEO. W. WALROND, Cor. Secretary.

CORRESPONDENCE.

[It is desirable that letters to the Editor should be signed by the writers. In any case name and address must be confidentially given. It is essential that letters should not occupy more than half a column of space, as a rule. Letters extending over more than a column are likely to be delayed. In exceptional cases correspondents are urgently requested to be as brief as is consistent with clearness.]

"Coalesced Existences."

To the Editor of "LIGHT."

SIR,—I regret that the author of "Coalesced Existences" thinks so poorly of his own Ego; yet I submit that if I, for instance, desire immortality, I should naturally be supposed to desire it for myself and not for somebody else. And a coalesced being—my own individuality being merged or lost—is *another* being, and, consequently, I should in such a case be stone dead, and, to all intents and purposes, be utterly destroyed. What some Spiritualists latterly, for variety's sake, I suppose, seem intent on abolishing is just what *we* "ordinary minds" wish to preserve, namely, Individuality, as it seems to us poor benighted ones that life is preservation of individuality, and that the cessation of individuality is death. It is only because we feel every moment that we *are* the same being—with *same* inclinations, &c.—that we are *conscious* of our existence. Were it otherwise we should know nothing of our existence, and hence should be virtually stone dead, even were we *otherwise* living, all the same as we do now. If I am to be immortal, therefore, I require a personal, conscious existence after death, with *full* remembrance of my earth life; and every one else—always excepting, of course, "profound philosophers" and other "superior minds"—requires the same, and nothing can be taken away from those postulates, otherwise we have death and *not* life! Our bodies, after death, also undergo a coalesced state, perhaps! That may also be something very felicitous, only I cannot see it. Spiritualism—with such and similar theories—will not be able to discard religion; for religion not only offers personal, conscious life, but also resurrection of the body, and although one may say:

"Die Botschaft hor'ich wohl, jedoch
Mir fehlt der Glaube,"

yet religion has this immense advantage, that *what* it offers, *were* it true, would be a real blessing, whereas Spiritualism—with such like theories—whether they be true or not, offers—nothing! If the spiritual manifestations and facts point to such conclusions, they are in my opinion quite uninteresting and irrelevant, and if Spiritualism goes on with such theories, I am quite sure that it not only will gain no further adherents, but will ultimately lose those it now has, because the majority of mankind consists of ordinary minds, and are not profound philosophers. Perhaps that sort of immortality which is pointed out in "Coalesced Existences" may be transferable, and if so any one may have *my* share of it, for the mere asking.

Stettin, January 8th, 1888.

G. ZIELESCH.

Mediumship and the Law of Lunacy.

To the Editor of "LIGHT."

SIR,—Perhaps I may be pardoned for making a few remarks upon the above article, which appeared in your issue of January 14th? Would it not have been better if the writer of the article in question had commenced by stating what the law affecting this subject really is, for I think that otherwise a false impression might be created? As a matter of fact, according to English law (I cannot answer for other countries), anyone stating his or her belief that spirits hold communications with them cannot be incarcerated as a lunatic, whether such alleged communications are said to take the form of spirit voices or not, provided, of course, the usual and indisputable signs of mental derangement are absent. If any case of incarceration of a medium be cited as an instance to the contrary, I think upon closer inquiry it would be found that the extreme gullibility and credulity of the person in question had almost, if not wholly, warranted the course which was taken. At the present moment I have such a case in mind, that of a well-known medium, now deceased, who gave away the whole of his furniture in consequence of spirit-voices having told him so to do. Being a poor man, his necessities forced him to seek parish relief, and upon entering the workhouse and his eccentric reputation becoming known, he was immediately placed in the insane ward. But his wild delusions certainly warranted it, as I think will be found to be the case in other instances.

But the ingenious—to say the least of it—way in which Mrs. Boole proposes to baffle the medical fraternity, calls, I think, for a remark upon the subject further. Surely there cannot be two opinions as to the unwisdom of any sensitive in placing him or herself within such conditions as those usually to be met with in an asylum. The psychological effects which the constant contemplation of insanity produces, even upon the attendants themselves, is no longer a matter of question, leaving alone the not remote possibility of an obsession taking place.—Yours, &c.,

64, Emmott-street, Mile End, E. CHARLES H. DENNIS.

To the Editor of "LIGHT."

SIR,—The article on "Mediumship and the Law of Lunacy," in No. 367 of "LIGHT," calls attention to a field for charitable work much neglected hitherto. Some of your readers will doubtless think twice before adopting Mrs. Boole's suggestion that mediumistic ladies should become voluntary inmates in a lunatic asylum as a precaution against becoming involuntary inmates. Nor is the description of the risk of incarceration run by mediums exactly calculated *pour encourager les autres*. Still, this interesting article reminds us that much may be done to alleviate the lot of the insane. Many persons are willing to act, sing, or recite at the entertainments given for the benefit of the patients at some asylums. Few are inclined to visit them regularly and become intimate with them. There is great difficulty in gaining access to the patients, unless under the ægis of a religious sect, and probably a lady announcing herself as a Spiritualist would be politely bowed out by the authorities. This also applies to prisons, where many of the convicts are on the borderland of insanity, and some are watched in order to ascertain if they are mad or not. The popular notion that lunatics are perpetually raving in a strait-waistcoat is, I need hardly say, a mistaken one. There are generally lucid intervals, during which the patient is very amenable to sympathy. Possessors of the psychic temperament can hardly fail to exercise a soothing influence over the insane by reason of their abnormally quick perception and their power of entering into the thoughts and feelings of others by intuition. There is, however, considerable danger to sensitives in entering into the magnetic circle of evil power. Any practical advice on this subject would be useful.—Yours truly,

M. D.

Christmas and Canon Liddon.

To the Editor of "LIGHT."

SIR,—There was an article in "LIGHT" of the 7th inst., taking Canon Liddon to task for the way in which he tries to prove the necessity and reasonableness of the Incarnation. From the Canon's point of view, there is nothing to find fault with at all. To prove his thesis he simply quotes part of the theory on which the Christian religion is based. Of course the Canon believes that theory to be as he states it; he says there is no room for doubt. What the Canon does is just what Bishop Magee says all theologians do, he "accepts revelation and clings to a creed"; but he tries to prove it too. What would the writer of the article do? How would he prove the necessity and reasonableness of the "Divine story of Christ"? I suppose he has some theory on which this Divine story is based, namely, that there was a creation, and a short time afterwards a fall, and then some thousands of years afterwards an Incarnation and a birth of Christ, and a redemption from the fall provided. But if the writer of the article is wise he will not try to prove the necessity for, and the manner of, the "Divine story of Christ"; else assuredly he will have to use arguments as "astounding" as he considers Canon Liddon's to be. The mistake that the Canon did make was that he tried to prove it at all. Why did he not accept "revelation and cling to his creed," as the good Bishop says all theologians do?

It is only Science that must prove its theories. The writer of the article says that the theory that Canon Liddon quotes in his sermon proves that God is the author of evil, and in astonishment asks: "Is this what is meant?" Well, if it is not, which part of the theory is wrong? To begin with, Did not God exist from all eternity? The writer objects to the Canon, who, being a finite man, has no manner of doubt about it. Has the writer doubts about it? Then the Canon knows what God was doing before He began creation:—"He was contemplating Himself with rejoicing." But that is too shockingly irreverent! Why if a silly girl contemplates herself for half-an-hour a day in

a mirror, we despise her for it. I agree with the writer of the article. The Canon should have left that alone. That is knowledge that has not been revealed. Still there is the theory without that embellishment. And if God did exist alone from eternity, before He created the universe out of Himself, or out of nothing, then He is the author of everything, both good and evil. There is no way out of that. The writer of the article says that an insight, however slight, into the true nature of spiritual things is a deliverance at least from some of these dogmas. Well, he is a Spiritualist, I take it. Which of the dogmas has it relieved him of? I also am a Spiritualist, but it is not Spiritualism that has relieved me of any of them. Canon Liddon believes in a future life quite as firmly as we do.

The only difference betwixt him and us is that he believes that when the body dies the spirit passes away and returns no more; whereas we believe that it may return, and we know that it often does. As to the origin of things, our Spiritualism tells us nothing. What it has done for us is no doubt of the greatest importance. It has brought the fact of a future life within the province of science; but that is where theologians can never be brought, and that is why theologians oppose Spiritualism. Reason can never be brought to prove any religious belief; nay, these beliefs are held in opposition to reason. Does not St. Augustine say "*Credo quia impossibile*"? Its very impossibility is a reason for believing it, *i.e.*, the Christian religion. Then why find fault with Canon Liddon for trying to prove his creed, except to say, "Don't do it. Accept revelation and cling to your creed, or else give both up and begin to use your reason on such matters"? Man must have a religion, rational or irrational. In all ages it has been so. As soon as ever he began to reflect on himself and on the things that surrounded him, he then, no doubt, as all reflecting men now do, asked himself these questions:—"What am I? Whence did I come? Whither am I going?" And he answered them in the best way he was able, and the answers were the groundwork of his religion. We know that this must have begun when man was in a savage state even; for we find that the gods he created were as barbarous as he was. Even the Christian religion has some of this clinging to it still. God is represented as being angry, revengeful, and cruel; for it is said that He has provided a pit full of fire and brimstone wherein to burn those who deny or forget Him, for ever and ever, and this is even now taught, though no one understands how it can be possible; but then Revelation has to be accepted and creeds have to be clung to, though not understood; and they are clung to especially when they are endowed.

J. B. T.

SOCIETY FOR PSYCHICAL RESEARCH.—A general meeting of this society will be held on Saturday next in the Council Chamber, Westminster Town Hall, Caxton-street, Victoria-street, London, S.W. The meeting, which will be partly of a conversational character, is open to members and associates, who are at liberty to invite friends. The chair will be taken at 8.30, and papers will be read by Mr. Frederic W. H. Myers on "Some Remarkable Automatic Messages," and by Mr. Edmund Gurney on "Appearances, &c., closely following on Death."

LONDON OCCULT SOCIETY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—Dr. W. H. von Swartworth, of the New Columbia University, U.S.A., has kindly consented to deliver a lecture on Sunday next, at seven, entitled "How to Develop Latent and Undiscovered Faculties." This is a subject that all Spiritualists must be interested in. There will be sacred solos during the evening.—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

THE PRESIDENT AND COUNCIL
OF THE
LONDON SPIRITUALIST ALLIANCE
HAVE THE PLEASURE OF ANNOUNCING THAT A
CONVERSAZIONE
WILL BE HELD IN THE
BANQUETING HALL, ST. JAMES'S HALL
(REGENT STREET ENTRANCE),
ON
THURSDAY, FEBRUARY 2nd, at 7.30 p.m.

An Address will be delivered by the Rev. J. PAGE HOPPS. Subject:—
"OUR IDEAL HOLY GHOST."

W. STANTON MOSES, M.A.,
President.

[ADDRESS AT 8.30.] [MUSIC AND REFRESHMENTS DURING THE EVENING.]

Tickets of Admission may be obtained from MR. B. D. GODFREY, Librarian, 16, CRAVEN-STREET, CHARING CROSS, W.C.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., some time President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner; *Mr. Rutter; *Dr. Herber* Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; *Professor Perty, of Berne; Professors Wagner and *Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; M. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Sir R. Burton; *Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness Von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guld nstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. R. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Empe ors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months” (this was written in 1858), “had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonblad* (Stockholm), October 30th, 1879.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical

contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambule,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homœopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”